Millennial STAR November 1964

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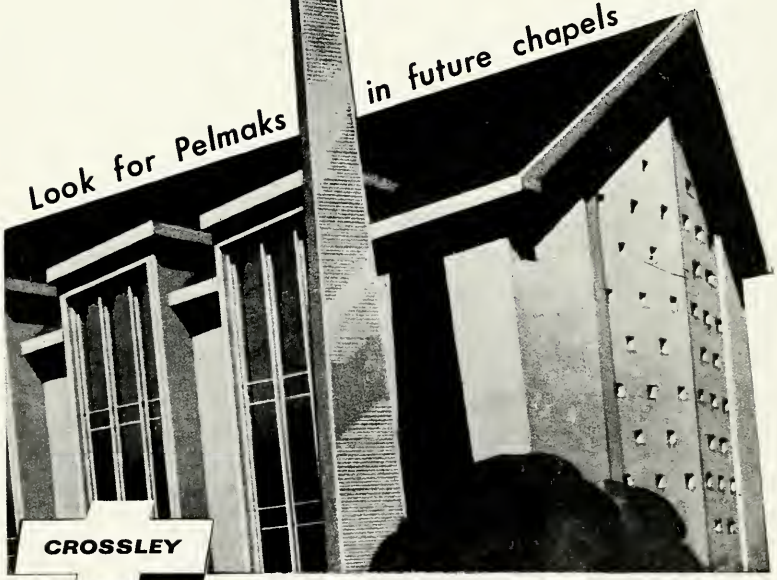

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# Mouthpiece of God

GENERAL CONFERENCES of the Church are sources of great inspiration to the Saints.

It is to bring a portion of the more recent conference to the British people that we publish addresses of the First Presidency and summaries of sermons by other General Authorities in these pages.

The faithful members of the Church regard and sustain the President of the Church literally as the mouthpiece of God on earth, the prophet, seer and revelator of the Lord.

They believe fully the words of the Lord regarding the president of the Church when he said, speaking to the first president of this dispensation:

"Thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost."

These words are equally applicable to all subsequent presidents of the Church, each of whom has possessed all the powers given to the Prophet Joseph Smith by the angels who ministered to him. This was essential, otherwise the Church could not continue to function.

In these general conferences the president speaks to the people as the mouthpiece of God. He does this at other times also, but particularly are his messages looked forward to at this tme.

The Lord has told the Church of the importance of the messages of his prophet in these words:

"Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me. For his word ye shall receive *as if from mine own mouth*, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory." (D. & C. 21.)

Every Latter-day Saint will wish to read his messages. They are more significant than most people think.

*On the advice of his doctors and family, President David O. McKay did not attend the 134th Semi-Annual General Conference, but instead had his messages of greeting and instruction read to the Conference congregation by his sons. The 91-year-old Prophet suffered a mild heart attack in September and has had to ease up since then. It was the first Conference he had missed since he was sustained as President of the Church in 1951. Dr. Robert R. McKay read the President's opening remarks, and Elder David Lawrence McKay read his father's Priesthood message.*

# Millennial STAR

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Front Cover:

*President and Sister G. Eugene England, who have succeeded the Boyers as President and Matron of the London Temple.*


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President and Sister McKay watching the Conference on television in their hotel apartment. President McKay had been advised by his doctors not to take part in this 134th Semi-Annual Confernce.

## 134th Semi-Annual Conference

# Jesus points the way to peace

by President DAVID O. McKAY*

MY dear brethren and sisters:

Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit, and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over a half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then, and during the intervening years, I ask for your sympathy and prayers.

Evidences of progress in the Church give us true cause for rejoicing. The Lord has blessed us with eventful and prosperous years during the past decade. The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways—by the response of tens of thousands to the message of the Restored Gospel as proclaimed by messengers at home and abroad; by ready and willing response to "calls" and "assignments"; and by increased tithes and offerings. Surely with these and other equally meritorious services, the Lord is pleased, for He has said: "This is my work and my glory —to bring to pass the immortality and eternal life of man."

But let us ever remember that peace and progress are attained only at the price of eternal vigilance and constant righteous efforts. The forces of evil and misery are still rampant in the world, and must be resisted. The powers of darkness have increased in accordance with the spread of the Gospel. Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snow-capped summits and frost covered valleys of this western land, the public press tells of increasing activity on the part of the evil one. War-like activities and international misunderstandings prevent the establishing of peace, and divert man's inventive genius from the paths of science, art and literature, and apply it to human retardation and the holocausts of war.

The rising sun can dispel the darkness of night, but it cannot bannish the blackness of malice, hatred, bigotry and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the light of love and human compassion enter the souls of men.

It was for this purpose that Christ the Son of righteousness "with healing in his wings" came in the meridian of time. Through Him wickedness shall be overcome, hatred, enmity, strife, poverty, and war abolished. This will be accomplished only by a slow but never-failing process of changing men's mental and spiritual attitude. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first change people's thoughts. Only to the extent that men desire peace and brotherhood can the world be made better. No peace, even though temporarily obtained, will be permanent, whether to individuals or nations, unless it is built upon the solid foundation of eternal principles.

* This talk was read to the conference congregation by the Prophet's son, Dr. Robert R. McKay.

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the living Christ. He is the true light of men's lives.

The mission of the Church of Jesus Christ of Latter-day Saints is to establish peace. The living Christ is its head. Under Him tens of thousands of men in the Church are divinely authorized to represent Him in variously assigned positions. It is the duty of these representatives to manifest brotherly love first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then by precept and example extend these virtues throughout the world.

I pray that each day may find members of the Church truer, purer, nobler than the last; that they, with intellect and hearts united, may hasten the day when "the Lord will bless His people with peace" that they may "lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth."

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes; that unity may strengthen their ranks; that they may be blessed with the desire and means to teach others that goodness may come into the lives of men throughout the earth; that our Father's kingdom may be enlarged and magnified, that his sons and daughters in all the world may find fellowship with the Saints; that the designs of the wicked may be frustrated and the purposes of the sinful come to naught; that unrighteous dominion shall be broken, and that truth shall govern the earth; that God's people —those who keep His commandments —may become as a Light set upon a hill, an ensign to the nations in anticipation of the long-awaited day when the Prince of Peace shall reign as King of Kings and Lord of Lords is my prayer in the name of Jesus Christ. Amen.

# Priesthood: 'Be ensamples to the flock'

**says President McKay**

TO all Priesthood members I should like to quote the admonition given by Peter the chief apostle to the members of the Priesthood over nineteen hundred years ago. That chief apostle wrote these lines and addressed them to the elders of that time:

Elder Robert R. McKay, son of the President, reading the prophet's opening conference message to the congregation in the Tabernacle.

"I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (I Peter 5:1-9.)

These instructions are nineteen hundred years old, yet new today, and just as applicable as then to the elders of this Church. Peter said they should be "ensamples to the flock." I should just like to ask if that example starts in the home. What better place to exercise the lofty ideals of the Priesthood?

The older I grow, the more grateful I am for my parents, for what they did in that old country home. They lived the Gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the Gospel. I realize more than ever before, that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father; that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while His body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and those on the other side of the veil.

That testimony began, was born in that home, because of the example of a man who lived the priesthood, and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned, "being ensamples to the flock," but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward, the stake, and then will go throughout the city, the state, the country, and the world.

The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine; that He lives; that Jesus Christ stands at the head of this Church, and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that it is true!

God help us to defend the truth—better than that—live it; exemplify it in our homes. What we owe to our parents we cannot express. Are you going to have that same influence on your children, you parents—fathers and mothers? Never set an improper example before them. You are men of the Priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, ploughing, or writing, or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified.

To hold the Priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he should be conscious of his actions and words under all conditions. No man who holds the holy priesthood should treat his wife disrespectfully. No man who holds that Priesthood should fail to ask the blessings on his food, or kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honours the priesthood. We are not to use it dictatorily, for the Lord has said that when "we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy of psychology and government ever given, and we should read it over and over again in the 121st Section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood — the brotherhood of Christ—in all the world, and do our best each day—all day—to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our Brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principle of honesty and sincerity.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives, I pray in the name of Jesus Christ, Amen.

# There was a need for a Restoration

President Hugh B. Brown speaking at Conference.

Full text of the Conference talk by

President HUGH B. BROWN

1st Counsellor to President McKay

MY brothers and sisters (and we hope you who are far away and listening in will permit us to address you in those terms, because we believe we are all brothers and sisters), these great semi-annual conferences of the Church of Jesus Christ of Latter-day Saints provide an opportunity for communication and better understanding, also an opportunity to discuss some of the tenets of our faith with our friends who are interested. We appreciate your interest and we invite your consideration with us of some of the principles in which we believe.

We believe that as a philosophy, Mormonism is the most profound and the most hopeful in the world today. But it is more than a philosophy. To us it is the restored Gospel of Jesus Christ, unadulterated by the speculations of men. The basic idea of our religion is the Fatherhood of God and the Brotherhood of Man, with the love of God and the love of fellow men as basic principles. This philosophy was partially envisioned, of course, by Plato, Aristotle, and others, but it was proclaimed with inspiring clarity by Jesus the Christ as a religion. After the crucifixion of Christ and the death of his apostles, it became watered down almost to the point of insipidity during the attempt to Christianize the pagans, which resulted largely in paganizing Christianity. Hence there was a need for a restoration and for continued revelation, and that in essence is our message to you this morning.

Millions have believed in this message and have borne witness that it is true, and that witness has come as they believe and as we know from the Holy Spirit. If it is true, it is of transcendent importance as it involves the salvation of the human family. If it is false, it will, of course, come to naught.

President John Taylor, in his definition of Mormonism, said: "The everlasting Gospel, made known in the last days, is nothing more nor less than the ancient religion restored. It is the commencement of the 'restitution of all things' spoken of by all the holy prophets since the world was."

Many who hear this message are

startled by its seeming audacity. And I suppose it would be audacious, in fact it would be entirely inane, to declare a restoration of the Gospel if there had not been an apostasy from and of the Church.

Prophesy and history predict and record a great and universal apostasy which was to be followed by a restoration as predicted by John in Revelations. The fact of the great apostasy is attested by both sacred and secular writ, and history bears witness that it became universal. We proclaim this fact of history not as an attack on any church. We do not assume any position of holier than thou or wiser than thou, but we announce this historic fact of the apostasy as a vindication of the claim that there has been in fact a restoration of the Gospel.

The careful student is inevitably confronted with the question: Has the simple but inspired Gospel of Christ been preserved, together with divine authority to administer its ordinances?

It is a matter of history that the Church established in the meredian of time was built upon the foundation of apostles and prophets with Jesus Christ as the chief cornerstone. He said, "I came down from heaven, not to do my own will but the will of Him that sent me," and He taught the apostles what the Father had taught Him. He sent them forth as his witnesses with a promise that both they and all who accept their message would receive the divine testimony of the Holy Ghost as to the truth of that message. But the Saviour was crucified, His apostles were martyred, and confusion reigned in the world.

Now, time will not permit more than a brief reference, but we hope some of our listeners will be prompted by this introduction to search the scriptures for prophecies concerning the apostasy and become acquainted with secular and ecclesiastical history. History records the development of the apostasy, which had already begun in the days of the apostles as is noted by Paul in his letter to the Galatians. Note also Paul's declaration to Timothy recorded in II Timothy, chapter three. He said:

*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof; from such turn away.—II Timothy 3:1-5.*

And Paul, in writing to the Thessalonians, said:

*Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by work, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God. — II Thessalonians 2:1-4.*

As Dr. Talmage, Dr. Barker, and others have noted, the historian, Usebius, cites the testimony of earlier writers who inform us that when the sacred choir of apostles became extinct and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth.

And in Mosheim's Ecclesiastical History we read of the schisms and dissensions by which the Church was rent in the latter part of the first century—the period immediately following that of the apostolic ministry.

"It will easily be imagined," Mosheim says, "that unity and peace could not reign long in the Church since it was composed of Jews and Gentiles who regarded each other with the bitterest aversion ... Thus the seeds of discord and controversy were easily sown and could not fail to spring up soon into animosities and dissensions which accordingly broke out and divided the Church."

In the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was, according to Mosheim, "... extremely offensive to wise and good men. Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service, and as they considered these rites as an essential part of religion, it was but natural that they should behold with indifference and even with contempt the simplicity ... which was destitute of those idle ceremonies that rendered their service so specious and striking."

John Wesley, one of the founders of Methodism, comments as follows on the early decline of spiritual power and the cessation of divine gifts and graces within the Church:

"It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honour upon the Christians in general but in particular upon the Christian clergy. From this time, the gifts of the spirit almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because there was no more occasion for them, because all the world had become Christian. This is a miserable mistake. Not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many was waxed cold. The Christians had no more of the spirit of Christ than the other heathens."

The Church of England and other protestant churches frankly admit the fact of the apostasy. Our question is, if the "Mother Church" was with-

out divine authority or spiritual power, how could her children derive from her the right to officiate in the things of God? Can man originate for himself a priesthood which God will honour and respect? Granted, men may create among themselves societies, associations, sects, etc. They may formulate laws, prescribe rules and construct elaborate plans of organization and government. But we ask you, from whence can such human creations derive the authority or stamp of the Holy Priesthood without which, and I emphasize this, without which there can be no Church of Christ.

It is claimed that a line of succession of the Priesthood has been maintained from the beginning of the apostolic age to the present. We believe this claim to be wholly untenable in the light of a rational interpretation of history. All dissenting churches are, by their own admission and by the circumstances of their origin, man-made institutions.

The fact of the great apostasy is admitted by theologians who profess a belief in Christianity the world over. Thus we read in Smith's Bible Dictionary, "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom or still less in any one of those fragments."

Martin Luther's notable revolt against the Papal Church spread throughout Europe and assumed such proportions as to be designated as the great reformation. Such men as Melanchthon, Swingli, Calvin, Knox, Wycliffe, and others, although they disagreed among themselves, all became reformers and were collectively known as Protestants. On every side the cry was heard, "Lo, here is Christ," and "Lo, there."

Now, the sequel to the Great Apostasy is the Restoration of the Gospel, which we proclaim. It marks the inauguration of the Dispensation of the Fullness of Times. This glorious event occurred in the early part of the nineteenth century, when the Father and the Son manifested themselves unto man, when the Holy Priesthood with all its powers and authority was again brought to earth.

The restoration of the Gospel is at once the consummation of the work of God throughout the ages, and the final preparation for the second advent of Jesus, the Christ. The Church affirms that after a long night of spiritual darkness, the dawning of a brighter day was heralded by divine messengers and the Church of Christ was authoritatively established. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, stands on the declaration that the Holy Priesthood is operative upon the earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. This restoration, divinely predicted and divinely achieved, has been witnessed as a realization of the revelation given to John on the Isle of Patmos when he said:

> *And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.* (*Revelation 14:6-7.*)

In the light of these historical facts, which were in fulfillment of the prophetic utterances of the prophets and apostles of old, we declare that the God of Heaven has, pursuant to promise, restored the everlasting Gospel, and all people who will may hear its message and partake of its blessings.

The revealed Gospel answers certain basic questions vital to the happiness of man. No man can escape the questions as to his origin, the purpose of his existence, and his future. The correct answer to these questions gives a feeling of security and a sense of values that lead to joyous living. They are questions which our ordinary experience cannot answer. Science makes no attempt to answer them. Philosophers have speculated but have arrived at various conclusions, none of which satisfies the longings of the soul. They query: Who am I? Why am I here? What comes after this life? Is there a God and is he personally interested in me? Will the family relationships which gives us joy in this life be continued or will they cease with death?

To these questions and many others we have answers revealed from heaven. If the Gospel is the "good news," if it is the gospel of joy, then certainly the answers to these and other vital questions will be given and we declare they have been given! Man is a spirit child of God. Man is here to gain strength in choosing between right and wrong, to obey the command, "Be ye perfect as your Father in heaven is perfect." And this life comes further growth and joy. There is a God and He is personally interested in man.

The Church reconciles the principles of authority and individual liberty and has all the advantages both of an authoritative government and of democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

The corroborative evidences in favour of the restored gospel and the re-established Church are so striking that it is difficult to escape the absolute intellectual conviction of their divinity.

But a testimony of its truth can be had only by the witness of the Holy Ghost. The apostles said:

> *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.*
>
> (*Acts 5:32.*)

And the Saviour himself added:

> *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* (*John 7:17*)

This the Lord has authorized his servants to promise to all those who obey. This is the mark of the divine Church, that all who do his will shall know of the Doctrine.

When truth meets error, error must finally give way. Even though the churches were to modify their creeds so as to approximate the revealed truths, there would still be the

question of accepting the source of the truth and the question of authority. Man can organize a church and choose an earthly head, but he cannot secure recognition of his work—he cannot place the Saviour at the head of his human church. The administration of the ordinances in such a church has no validity.

Some have questioned whether the Mormons are Christians. We answer emphatically yes. We repeat what we have reverently declared since the organization of the Church, that Jesus the Christ is the Saviour and Redeemer of the world and that his is "the only name under heaven given among men, whereby we must be saved." (Acts 4:12.) This has been the solemn testimony of millions who have died and other millions now living. We proclaim his divinity. He is the Son of the living God, the Redeemer and Saviour of the human race, in short, the Christ. How do we know this? Our knowledge comes from the same source as did the Apostle Peter's. Jesus said to him:

> *... flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
>
> (*Matthew 16-17*)

Humbly and reverently, but without equivocation, we solemnly bear this testimony to the divinity of the Christ and the restoration of the gospel, and promise that the Holy Ghost will also bear witness of the truth to anyone who prayerfully seeks divine guidance.

We make this declaration, bear this testimony, and leave with you our love, our blessings, and our invitation to become acquainted with this remarkable message that the simple Gospel of Jesus Christ has been restored again to the earth, for we announce it humbly in the name of Jesus Christ. Amen.

# Jesus IS the Christ the Son of God

by President N. ELDON TANNER, 2nd Counsellor to President McKay

ON behalf of the First Presidency of the Church, I bring greetings and best wishes to all assembled here in this great Tabernacle, to the vast listening audience, and to all the world, and bear witness to you that "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16); that the Gospel of Christ "is the power of God unto salvation to every one that believeth." (Romans 1:16); and that Christ's work and His glory, in his own words, is "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Today I should like to address myself especially to the young people of the Church, and humbly pray that the Spirit of the Lord will enlighten our minds and touch our hearts, that we may understand the truthfulness and the meaning of the statement: "I know that my Redeemer liveth." (Job 19:25.)

Because of the great doubt that exists throughout the world, and which has been expressed in many places, even by influential men, including ministers of the gospel, regarding the real existence of God the

President N. Eldon Tanner addressing the Conference congregation.

Eternal Father and his Son, Jesus Christ, some of our youth are experiencing doubt and are asking such questions as: "Was Jesus Christ actually the Son of God?" "Was he crucified and literally resurrected?" "Is the Gospel any more than just a moral code of ethics?"

Before dealing with these questions I should like to emphasize this one fact—that those who are questioning the existence and power of God and his Son, Jesus Christ, and the purpose of Christ's mission here upon the earth readily accept the fact that man with his finite mind can put inanimate missiles into space and keep in touch with them, receive messages from and send messages to them and control them, and that he has directed their courses even to the point of hitting the moon. Yet they doubt that God, the creator of all, can speak to man, that man's prayers can be and are truly answered regularly.

The scriptures have much to say about the coming of Jesus Christ, his mission, his crucifixion and resurrection, the message of peace and love, and the plan of life and salvation which He brought. All of the scriptures which we have are not accepted by all of the people in the world today. The Old Testament is accepted by the Jewish people as the word of God. The Old Testament and the New Testament are accepted by the Catholics and Protestants as the word of God.

We as members of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, accept the Old Testament and the New Testament and also the Book of Mormon as the word of God, as well as the Doctrine and Covenants and the Pearl of Great Price. These are accepted as the Standard Works of our Church.

There is no conflict between the teachings of the Old and New Testament, or between the Bible and the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, all of which contain the Gospel message as given by God through His prophets from Adam down to Joseph Smith, and by Jesus Christ himself as He visited the Old and the New World. It is my intention to refer to all of these Scriptures which provide us with irrefutable, documented evidence and testimony that Jesus is the Christ, the Son of God, and the Saviour of the world.

One of the greatest evidences that he is the Son of God, and that He was chosen by God as the Saviour of the world, is the fact that His coming was foretold centuries before His birth and mission here upon the earth. His coming was seen in vision and foretold by Adam, Enoch, Moses, Job, David, Zechariah, Isaiah, Micah, Lehi, Nephi, Jacob, King Benjamin, Almo, Abinadi, Samuel, and many others, including Mary, the mother of Jesus.

Moses tells us that after they had been turned out of the Garden of Eden into the lone and dreary world, Adam and Eve, his wife, called upon the name of the Lord, and offered sacrifices unto the Lord.

> *"And after many days an angel of the Lord appeared unto Adam, saying: "Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.*
>
> *"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.*
>
> *"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for ever more.*
>
> *"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth, and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will . . .*
>
> *"And thus the Gospel began to be preached, from the beginning . . ."* (*Moses 5:6-9, 58.*)

Ever since that time this information has been handed down from father to son, and therefore the human family, whether pagans or Christians, have continued to look toward some kind of God and rely upon a Saviour to redeem them from the evils of mortality. Because of apostasies and false teachings, men have had distorted views and beliefs regarding Jesus, the Christ. However, because of God's interest in the immortality and eternal life of man, He has seen fit to inform His people through His chosen prophets in the different dispensations that Jesus is the Christ, and that their salvation can come only in and through Him.

Enoch saw the day of the coming of the Son of Man, even in the flesh, and he beheld the Son of Man lifted up on the cross, after the manner of men, and then Enoch beheld the Son of Man ascend up unto the Father. (See Moses 8:47-59.)

It is impossible for me today to refer to or quote from more than a few of the visions and prophecies foretelling the coming of Christ. However 700 years before Christ was born Isaiah made this prophecy:

> *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*
>
> (*Isaiah 9:6.*)

He also predicted that Christ would be born of a virgin, that He would be despised and rejected of men, and that He would go like a lamb to the slaughter and make intercession for the transgressors, and said, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (See Isaiah 53:1-12.)

In the Book of Mormon we find that six hundred years before Christ, and until the time of his coming, many American prophets from Lehi to the Lamanite prophet, Samuel, had foretold that he would be born of a virgin, that He was the Only Begotten Son of God in the flesh, that He would heal the sick and bless the poor; that He would minister among the people in power and glory, but that He would be judged and crucified by man; and that they predicted that whosoever shall believe in the

President McKay confers with his two counsellors before the commencement of the October conference.

Son of God, the same shall have everlasting life, "And if ye believe on His name ye will repent of all your sins, that thereby ye may have a remission of them through his merits." (Helaman 14:13.)

And we all know, as recorded in Luke, the angel said unto Mary:

*"... thou shalt ... bring forth a son, and shalt call his name Jesus.*

*"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:*

*"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."* (*Luke 1:31-33.*)

I am sure that many of you young people wonder how it was that the shepherds and the Wise Men were looking for and recognized the sign that would tell of the birth of the Saviour. They expected a new star. This was because ancient prophets had foretold the signs that would appear. Those who had read of the prophecies were prepared for these signs when they came, and what a thrilling thing it is to know, as recorded in the Gospel of Matthew, that the Wise Men from the East followed the Star to the place of His birth, and as they came to Jerusalem they asked: "... Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship Him." (Matt. 2:2.)

They were instructed to go to Bethlehem, where he would be born, as prophesied by Micah, the prophet. When they arrived at Bethlehem, they saw the young child with Mary, His mother, and fell down and worshipped Him.

All the scriptures to which I have referred are testimonies of those who were told by angels or by God Himself many years before the birth of Christ that He is the Son of God; that He would come and dwell among men; that He would be crucified and resurrected, and that all of this was done that all mankind may be saved.

We also have the testimonies of many of those who walked and talked

with Him while He was here on the earth among men, who testify that He is the Son of God. In fact, the New Testament gives its readers a beautiful and enlightening story of Jesus while in mortality, and His message of love and salvation, and of His crucifixion and resurrection.

We have Peter's testimony as recorded in Matthew, when Christ, speaking to His disciples,

*... saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.*

*And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)*

Then imagine Paul, who without fear, but with conviction, pleaded for himself as he stood in chains for trial before Agrippa, saying that he had persecuted the Christians, and when they were put to death he gave his voice against them. He then recited the vision which he received while he was on his way to Damascus to persecute the saints, saying:

*At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

*And when we were all fallen the earth, I hear a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.*

*And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest. (Acts 26:13-15.)*

Paul then bore testimony that he was directed to tell the people that Christ had appeared to him, that they were to repent and turn to God, and do the works meet for repentance, and said:

For these causes the Jews caught me in the temple, and went about to kill me. (Acts 26:21.)

As he proceeded to plead for himself he said :

*King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.*

*And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. (Acts 26:27-29.)*

Paul, when released, continued to bear testimony to the Romans, the Corinthians, the Ephesians, and many others, that Jesus is the Christ, the Saviour of the world, and that He did appear to and instruct him.

Now let me refer to Christ's own beautiful Sermon on the Mount, in which He admonished mankind:

But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Then he went on to say:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

Another touching testimony of the reality and love of Christ, even as he suffered on the cross, is found in these words:

*"Father, forgive them, for they know not what they do." (Luke 23:34.)*

And when one of the thieves said to Jesus:

*"Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:42-43.)*

Finally, he said: "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46.)

On the early morning of the Sabbath, following his crucifixion, the devoted Mary Magdalene and the other Mary came to the tomb, and the angel who had rolled away the stone said unto the women:

*... Fear not ye: for I know that ye seek Jesus, which was crucified.*

*He is not here: for he is risen, as he said. Come, see the place where the Lord lay.*

*And go quickly, and tell his disciples that he is risen from the dead; ... (Matt. 28:5-7.)*

Following his resurrection, the disciples were discussing the message that the Lord had risen indeed and had appeared to Simon.

*And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.*

*But they were terrified and affrighted, and supposed that they had seen a spirit.*

*And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts?*

*Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.*

*And when he had thus spoken, he showed them his hands and his feet. (Luke 24:36-40.)*

Thomas, who was not present, did not believe that Jesus had come to them, but after eight days Jesus appeared again to the disciples, and Thomas was with them.

*Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither they hand, and thrust it into my side: and be not faithless, but believing.*

*And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.*

*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20:27-31.)*

When Jesus had spoken to his Apostles, and while they beheld, he was taken up and a cloud received him out of their sight.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:9-11.)

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# The Family Home Evening

Introduced by
ELDER HAROLD B. LEE
of the Council of the Twelve

Elder Harold B. Lee conferring with President Brown and President Tanner before speaking at the Priesthood Meeting

*The home is the basis of a righteous life and no other instrumentality can take its place nor fulfil its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succour where such is necessary, that in aiding the home the axiliaries may well consider thinking to the home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood from the early twenties on to the end of life.*

*We feel that if the whole Church curricula were viewed from the vantage point of what we might term the total purpose of each and all of these (Priesthood Quorums and Auxiliaries) it would bring about such a collation and limitation of subjects and subject matters elaborated in the various auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.*

*We would therefore commend to you brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committes. (p. 82-38, April Conference 1963.)*

FROM those instructions there are four important factors named in developing effective correlation. First, we must see that the whole effort of correlation is to strengthen the home and to give aid to the home in its problems, giving it special aid and succour as needed.

Second, strength of the priesthood must be fully employed within the total responsibility of priesthood quorums as clearly set forth in the revelations.

Third, to survey the purposes lying behind the creation and purpose of each auxiliary organization.

And forth, that the prime and ultimate objective of all that is done is the building up of a knowledge of the Gospel, a power to promulgate the same, a promotion of the faith, growth, and stronger testimony of the principles of the Gospel among the members of the Church.

Now, to give you just a quick statement as to the progress that has been made up until now. We have endeavoured to proceed as a Correlation Committee in an orderly and logical manner by placing the priesthood quorums as the Lord has directed us in His revelations; and second, to give strength to the home in ways that I will presently outline as they have been approved by the First Presidency and the Twelve; and third, by a total correlation of the curricula and activities of all the organizations, priesthood, auxiliaries, institutes, and seminaries. This last phase is now in its final stages of development looking toward full implementation.

One of the musts in this fully co-ordinated Church programme is to get our leaders of the General Authorities, general boards, stake, mission, ward, and branch authorities to "think" correlation through these three heaven-ordained institutions instead of diverting to a fringe committee of some sort for a certain activity or instruction which might well have been encompassed within the boundaries of the completely correlated priesthood home and auxiliary responsibilities.

We have witnessed a tendency to use in some cases the Correlation Programme of Home Teaching, for an example, as the "whipping boy" for any deficiences in the performance of the various organizations as compared to its previous figures, and some would have us believe that it is the Home Teaching Programme that has caused that downgrading of comparative statistics.

Every auxiliary and priesthood leader in the Church is given a voice in the functioning of each organization with the Home Teachers to see that every Church member is given attention as needed.

The real fault in many cases is with the leader who in the monthly Ward Council meeting should have aided in perfecting the most effective correlation of their particular organization with home teaching. We would like those things kept in mind by all of you leaders as you move these programmes forward.

In all this we recognize we must teach and re-teach with patience and long suffering until the basic fundamentals of correlation are fully understood and applied in every ward, priesthood quorum, and auxiliary organization, to the end that, hopefully, every General Authority, stake and mission authority will catch the vision of the possibilities of a concentrated effort of Church organization in a mighty answer to the problems afflicting the world in which we live.

Now, a restatement and recitation of those fundamentals which are essential always to our learning in the Lord's work. In defining the fields in which the priesthood quorums must take precedence. First, by a careful reading of the revelations we have found this:

*The duty of the elders, priests, teachers, deacons, and members of the church of Christ—An Apostle is an elder, and it is his calling to baptize;*

*And to teach, expound, exhort, baptize, and watch over the church;—*

*The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament.*

*And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties.*

*The teacher's duty is to watch over the church always, and be with and strengthen them;—*

*And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires.* (*D. & C. 20:38, 42, 46, 47, 53, and 57.*)

After the Lord had given these plain instructions, one of the great revelations on priesthood closed with this great admonition with which you should be familiar.

*Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.*

*He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . .*

(*D. & C. 107:99-100.*)

Home Teaching then, means "watching over the Church" as the scriptures have defined it. Missionary work is but home teaching to those who are not now members of the Church, and Home Teaching is nothing more or less than missionary work to Church members.

The major responsibility has been given in missionary work, aided by the Aaronic Priesthood, to the Seventies quorums. Quorums of seventy we have heard during our entire lifetimes were one day to be called out as quorums to preach the gospel, and some of us thought that that meant to some far away country. That day is here when Seventies quorums are being called as quorums, where every member of the Seventies quorum can engage in some phase of missionary work. We remember again what the Lord said, that the Council of the Twelve should call upon the Seventies when in need of assistance to fill the various calls for preaching and administering the Gospel instead of any others. This is not to be construed to lessen the feeling of every member of the Church to be a missionary. The missionary plan calls for the Saints to co-operate fully as requested and led by their leaders. In stakes which presently have few seventies, other priesthood holders must be assigned to these prime missionary duties.

First, before I pass this subject, I should call attention to the fact that our Aaronic priesthood were given a very vital place in the revelations where the Lord told us:

*Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.*

*Behold, this is the way that Mine apostles, in ancient days, built up My church unto Me.*

(*D. & C. 84:107-108.*)

And that becomes now the Aaronic Priesthood Youth Missionary Committee — a priest, a teacher and a deacon, with the bishopric heading up the Aaronic Priesthood aided by the girls of comparable ages. They now are to enlist and to, shall I say, proselyte their friends and bring them into church activity programmes.

Now in the Genealogical work, we recall the words of the Prophet Joseph: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (Teachings of Joseph Smith, p. 356.) And then in a great revelation the Lord said:

*Now the great and grand secret of the whole matter, and the summum bonun of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of*

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THE BRANCH
PRESIDENT'S PAGE

by DAVID B. HAIGHT, President, Scottish Mission

# Planning precedes Success

THE most important meeting in the Ward or Branch is the Bishop's or Branch President's meeting. The success of any programme depends upon its administration. The Lord's programmes do not fail — failures only occur in the *administration*.

All successful programmes in a ward or branch are a result of planning. A bishop or branch president does not go to the bishopric or branch presidency meeting to be instructed. He goes to the meeting to preside, stimulate his counsellors, organize the ward or branch and put the Church programme into operation. Although the bishop or branch president discusses the problems and arrives at solutions with his counsellors, he should not begin the meeting without having first studied the problems in his own mind and without having prayed about them.

Let us look at the life of an average, well organized bishop to see how he prepares for his bishopric's meeting.[1]

This particular bishop holds his meeting Sunday morning at 7 a.m. By Saturday he is completely prepared for his Sunday morning meeting.

During the week the bishop studies the instruction manuals. He becomes conversant with all the procedures he must follow in his ward. During the week letters and correspondence come from the Stake and from various organizations of the Church. All this material he carefully reads and studies until thoroughly understood. The correspondence is placed in a special drawer reserved for church materials. The bishop receives reports from the various secretaries in the ward. He studies the reports to determine the status of each organization. The bishop receives several bills from various sources. One bill is from the Electricity Board that furnishes the electricity for the church building. Reports and bills are placed in that drawer reserved for church materials. By Friday evening the Bishop has begun to prepare his agenda for conducting the bishopric's meeting. He has placed all bills and correspondence in order. He has accumulated all the reports and listed all the subjects which must be discussed during the next meeting.

There is a problem in the ward which the bishop does not yet know how to solve. However, this bishop lives close to the Lord and he *knows* the answer will be given to him. He has developed this faith and knowledge by the way he lives, studies, and prays.

Saturday evening - the bishop makes final notations and corrections on his agenda sheet and retires early for a peaceful night's rest. He has nothing to worry about because he is prepared.

The following morning the bishop arrives at the church building. He is always at least fifteen minutes early to make sure everything is ready for the Sunday meetings. He enters his office and prepares the room for the bishopric's meeting. Shortly afterwards the counsellors and clerk arrive.

The meeting opens with prayer. The bishop goes through his agenda quickly because he understands each item. Payment of bills is approved and the cheques (which were made out before the meeting) are signed. All reports are completed and placed in envelopes for posting. The bishop has discovered some simple rules for solving problems.

1. He discusses the problem with his counsellors. He always speaks in affirmative terms that the problem will be solved. He never speaks negatively about any member of his ward.
2. Each problem is solved before going on to the next item of business.

The bishop has learned that merely to discuss problems without arriving at a solution can be destructive and leads to faultfinding and backbiting.

If we continued to follow the activities of this bishop we would discover the Sunday meetings are always successful and inspiring in his ward. We would also discover the meetings of the bishopric bring the bishop and his counsellors closer together. They always leave their meeting in complete unity on every decision. They feel spiritually uplifted because they have participated in successful meetings under the direction of the Lord.

[1] NOTE: Even though the office of Bishop is used the same rules apply to the planning of a Branch President.

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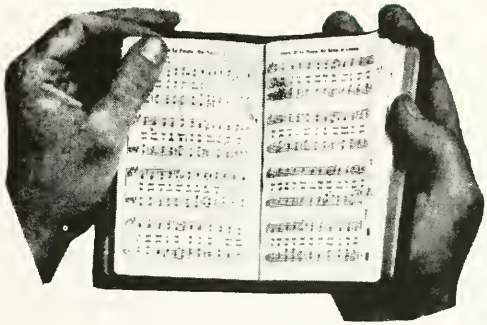

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# Reaching EVERY member

IT is the obligation of every quorum officer and group leader to endeavour to reach every Melchidedek priesthood holder in his jurisdiction. None should be lost, and certainly none neglected.

How may this be done?

The most important thing at first is for each quorum president, each counsellor in the presidency, and each group leader to KNOW HIS PROBLEM. He must get the facts pertaining to the men in his jurisdiction, and learn what must be done in the interest of each man and his family.

That means each officer must know his own men, who they are, how long they have been elders, what their religious interests are, how those interests may be developed further, what his family situation is, how he earns a living, whether the earnings are sufficient, and whether through quorum co-operation his conditions may be improved, and other essential facts about the men and their families.

Study your roll book. Are all elders in your area enrolled? Is the record of membership for each man in possession of the branch president or branch clerk? What is the activity status of each man?

Whether an elder's record of membership is in the branch or not, he should be visited by the quorum or group officers. His membership status should be determined. The branch president should be notified, and if the man is to remain permanently in a location, his record of membership should be sent for, so that he may become a fully-fledged member of the branch.

If the record of membership is there, and the man is not active, steps should be taken to visit him and encourage his participation in the Church. None should be neglected. Letters and post cards are not enough if the man is within visiting distance.

If there is a home teaching organization in the branch, the quorum president or group leader should check with the branch president to make sure that every elder is being visited by the home teachers, who, in all probability will be members of the quorum itself.

Visits should be held with the branch president to endeavour to assign each elder to some position of responsibility in the branch, whether it be in leadership if the man is qualified, or even as an aid in keeping the buildings and grounds in condition.

There are unfortunate families to assist, sick people to be visited, and lessons to be taught. There is the responsibility of transportation of those who need it, in an effort to increase attendance at meetings. There are many assignments. The objective should be to have an assignment for each elder.

The quorum officers and group leaders should not only know each member of the quorum or group, but should have a speaking acquaintance with him. Friendships should be established between officers and members of quorums.

But what about the scattered members who may be too far away for visiting?

With these there should be a regular correspondence. Each such elder should be asked to report to the group or quorum leaders on his religious activities each month. He should be given assignments from the quorum each month also, assignments which he can carry out even though he is the only member in an entire community.

Quorum presidents may not be able to carry on all this correspondence themselves, and should call upon other quorum members to help. But the letters should be directed and signed by the quorum officers.

Every elder will want to hear from his president or group leader, not from a secretary. Therefore the officers should direct the writing, and should sign all such correspondence.

What kind of activities may an isolated member be given to maintain his quorum interest?

The quorum may assign him such individual projects as:

Family prayer in the home, night and morning each day.

Blessing on the food at each meal.

A regular home evening at least once each week within the family.

Scripture reading.

Reading such books as "Truth Restored" by Hinckley (a brief history of the Church) and "The House of the Lord" by Talmage.

Encouragement in the payment of tithes and fast offerings.

Fasting on fast days.

Attending branch meetings on the Sabbath.

Holding home services where no branch is in existence, and reporting on those services to the nearest branch president and the quorum officers.

Quorum officers are to develop their own initiative in working out proper quorum activities for the men. Such activity is required to maintain a quorum consciousness, and a feeling of belonging on the part of each man.

Officers are to plan these activities in regularly established officers' council meetings, and in the leadership meetings where ideas are exchanged and assignments may be obtained. Proper planning is essential to proper work.

Officers must be "self starters." They must not wait to be prodded. The Lord expects us to carry on his work enthusiastically and of our own free will, and not be "commanded in all things."

If we plan our work, and then endeavour to reach every quorum and group member with that programme, we shall be successful in interesting and influencing them.

Brethren, let us remember our objective: To reach every man. But to reach him means to interest him, and hold that interest. That requires work on our own part .

Genealogy

# A PRAYER FOR RESEARCH

by SYGER T. HASENBERG

PRESIDENT WILFORD WOODRUFF offered the Dedicatory Prayer on April 6, 1893, commemorating the opening of the Salt Lake Temple, from which the following words are selected:

"O thou God of our fathers, Abraham, Isaac and Jacob, whose God thou delightest to be called, we thank thee with all the fervor of overflowing gratitude that thou hast revealed the powers by which the hearts of the children are being turned to their fathers and the hearts of the fathers to the children, that the sons of men, in all their generations can be made partakers of the glories and joys of the kingdom of heaven. Confirm upon us the spirit of Elijah, we pray thee, that we may thus redeem our dead and also connect ourselves with our fathers who have passed behind the veil, and furthermore seal up our dead to come forth in the first resurrection, that we who dwell on earth may be bound to those who dwell in heaven. We thank thee for their sake who have finished their work in mortality, as well as for our own, that the prison doors have been opened that deliverance has been proclaimed to the captive, and the bonds have been loosened from those who were bound. We praise thee that our fathers, from last to first, from now, back to the beginning, can be united with us in indissoluble links, welded by the Holy Priesthood, and that as one great family united in thee and cemented by thy power we shall together stand before thee, and by the power of the atoning blood of thy Son be delivered from all evil, be saved and sanctified, exalted and glorified. And as thou hast inclined the hearts of many who have not yet entered into covenant with thee to search out their progenitors, and in so doing they have traced the ancestry of many of thy Saints, we pray thee that thou wilt increase this desire in their bosoms, that they may in this way aid in the accomplishment of thy work. Bless them, we pray thee, in their labours, that they may not fall into errors in preparing their genealogies; and furthermore, we ask thee to open before them new avenues of information, and place in their hands the records of the past, that their work may not only be correct but complete also."

This should be the constant prayer deep in the heart of every person who is or will be interested in tracing their genealogy. What a glorious opportunity we have at our finger tips in asking our Heavenly Father to help us,

CONTINUED ON PAGE 391

# Start now for Christmas

by Sister CHRISTINE H. ROBINSON, British Mission

THE Spirit of Christmas speaks to the hearts and souls of each of us. It speaks in dozens of languages and through many different customs, but regardless of its language or its customs, it is a time of "peace on earth, good will toward men." It is a time of deep spiritual significance and also of happiness and delight.

We listen again and again to the wonderous story of Christ's birth and ponder in our hearts its deep meaning of love and faith and hope.

Let us in Relief Society help our sisters to radiate the inspiring spirit of Christmas so that they might carry its true meaning of love and warmth effectively into their homes and affect all those with whom they come into contact.

Start now to plan a Christmas party for your Relief Society; a party which will radiate love and friendship, a party which will linger in the memories of the sisters.

There are only three lessons planned for the month of December. This should leave you one day free for a party, or you might like to use your work meeting as the day to hold your party. Make sure you select a suitable day where you can get the largest number of sisters present. This party need not be expensive. It can, in fact, be very simple, but it should be gracious, dignified and friendly.

**I. Plan well in advance**

*a.* Delegate Responsibility — involve many sisters in various committees.

See that each sister has a special responsibility. Appoint a chairman for the following:

1. Programme.
2. Decorations.
3. Invitations and Publicity.
4. Refreshments.
5. Hospitality.

**II. Suggestions for Types of Parties**

*a.* Let each sister make something special for Christmas that she can take home with her to brighten her own home, such as:

1. Paper dolls and doll clothes which appear on this page.
2. Christmas calendar.
3. Pixies for decorations or to delight children.
4. Christmas stockings to hang on the mantle.
5. A wreath of pine cones for a door.
6. A simple Santa Claus holder for cards.
7. Candle holders simply made from tin cans.

These suggestions you will find on this page. The patterns of which have been sent to your stake or district. If this type of party is to be successful, have all materials for making articles available well in advance so that there is no confusion at the time of the meeting. Select only those articles which

Christmas

each sister can complete in less than an hour. Additional patterns could be given to sisters for various other suggestions on this page or which you might like to suggest to them.

*b.* A programme with no Work Meeting ideas.

1. Short suitable Christmas stories might be read. Have one of the sisters read the birth of the Saviour as found in Luke 2: 1-40.
2. Suitable Christmas music might be furnished either as instrumental, solo, choruses or group singing.

*c.* Plan a programme where you prepare baskets or something special for the sick or homebound.

*d.* Plan a programme honouring the elderly sisters in your ward or branch in a very special way, or you might like to honour the very young sisters who are members of your Relief Society. Or, do something special for the inactive sisters or those who are recent converts to the Church.

**III. Decorations**

*a.* If your Relief Society is held in a hall or in a home, plan something very special to make the room attractive and gay. Plan an attractive refreshment table. The one featured on this page is a white linen colour with green felt Christmas trees either stitched or pinned on. You might like to decorate the Christmas trees or leave them as they are. The centre piece is an old discarded automobile hub cap which was washed and painted with gilt paint. It is filled with pine cones or Christmas balls and pixies are placed in an attractive way to add colour and interest.

**IV. Refreshments**

*a.* Refreshments should be simple, but attractively served. Try something different which the sisters will always remember. The prism cake suggestion on this page is truly beautiful. It shimmers like jewels with its many coloured jellies. It is easy to make. It will delight the old and the young alike. The stuffed date recipes are truly delicious and make an attractive plate if several varieties are used. The recipes are used on this page and are for English measurements. You might like to present each sister with the recipe.

**V. Invitations**

*a.* Send simple invitations to each sister in your ward and branch inviting them to your special Christmas party. These invitations might be sent not only to members of Relief Society, but to investigators, inactive members and sisters who might be interested in Relief Society. Have your party announced in regular Church meetings and in your Relief Society well in advance.

**VI. Hospital Committee**

*a.* Ask certain sisters to stand at the doors to meet the sisters and to make sure they know all those present and that they feel welcome and wanted.

May your party be one which your sisters will treasure up in their memories and may it help to make their Christmas a bright and happy one. "May the giver of gifts give unto you that which is good, that which is true; the will to help, the courage to do; a heart that can sing the whole day through, whether the skies are grey or blue; may the giver of gifts give these to you."

# recipes

**Prism cake**

Set 1 package each of orange, blackcurrant and lime jelly with ¾ pint of water each, in shallow tins, making jelly about one inch deep.

When they are completely set, dissolve 1 package lemon jelly in 1 cup pineapple juice with 1 tablespoon sugar and juice of ½ lemon.

When set to consistency of syrup, whip ¾ or 1 pint double cream and fold in syrupy jelly. Quickly fold in coloured jelly which has been cut into cubes, and pour into large angel food tin or large square glass dish. Serves 14 to 16.

**Uncooked stuffed dates**

1. Choose best quality dates. Slit carefully to remove stones.
2. Fill with halved walnut or other nut meat.
3. Re-shape dates, then roll in grated chocolate, sugar, or dessicated coconut.

**Fudge dates**

1. Stone dessert dates and fill with halved walnut or blanched almonds.
2. Arrange in a buttered tin so a date will be the centre of each square of fudge.
3. Cook any of the plain fudge recipes, beat until creamy looking, but do not allow to thicken too much.
4. Pour carefully over the dates and allow to set.
5. Mark in squares.

**Economical Fudge Recipe**

1 lb. sugar, granulated or loaf; ½-pint milk; 2 oz. margarine or butter; 1 teaspoon vanilla essence.

1. Put ingredients into a strong saucepan and stir until sugar has dissolved.
2. Boil steadily, stirring only occasionally, until mixture reaches 238 deg. F. or forms into a soft ball when a little is dropped into a cup of cold water.
3. Remove from the heat and beat until the mixture starts to thicken.
4. Pour into a tin greased with butter.
5. When nearly set, cut into neat pieces with a sharp knife.

# The Living Rock

by Bishop J. HENRY THOMPSON

*AS guides conduct visitors around Edinburgh Castle, they take pride in calling attention to the topmost dome of the "living" rock upon which the Castle is built. This is now enclosed and has become, you might say, a museum piece.*

*This particular piece of rock will never crumble, as will the hewn stone of which its covering walls are built. When the mason separates the stone from its original bed, it is no more "living" rock and the forces of nature immediately begin to set about its decay.*

*So it is with the Church of Jesus Christ. When it was separated from the rock of its foundation and became the handiwork of men, it also began to crumble . . . and today remains in fragments upon the face of the earth.*

*Some of the rebuilders have erected beautiful edifices, and contrived attractive rituals and appealing theologies, but now after many centuries have passed the call is for "repairs." Scaffolding surrounds many great cathedrals as workmen replace the weathered stones of the walls. Within conclaves convene to "repair" the rituals, to modernise them and liberise the theologies.*

*But no patching up of the old fabrics will restore the true and original Church of Jesus Christ. As in the beginning, the enduring foundation must be on the "living" rock of revelation, and no amount of reform or repair will suffice. The Saviour must speak; He must set His Church in order.*

*And this is our solemn testimony, that the Lord has, in fact, done this . . . spoken, and set His Church in order upon the foundation of the "living" rock or revelation through His prophet Joseph Smith and all prophets since that time.*

ap YOUTH

# 36+2+8+1=SUCCESS

by PHIL D. JENSEN, President, North Scottish Mission

THE Aaronic Priesthood achievement goals are designed for the largest ward or the smallest branch because they are specifically tailored to the individual priesthood holder. It is within the capabilities of every young man to earn an Aaronic Priesthood Certificate of Achievement even though he may be the only bearer of the Aaronic Pristhood in his entire community. The requirements are easily expressed in the following formula:

36 — 2 — 8 — 1

1. OBEY THE RULES, LAWS AND COMMANDMENTS OF THE GOSPEL AND ATTEND ALL APPROPRIATE MEETINGS ESPECIALLY PRIESTHOOD AND SACRAMENT MEETINGS. IT IS NECESSARY TO ATTEND 36 PRIESTHOOD MEETINGS AND 36 SACRAMENT MEETINGS DURING THE CALENDAR YEAR.
   (If ordained after the first Sunday in January and before September 1 attend 75 per cent of such weekly meetings.)
2. LIVE AN HONEST AND VIRTUOUS LIFE; AVOID THE USE OF PROFANE AND VULGAR LANGUAGE.
   If in a group unclean stories are begun, change the subject by bringing the group into an interesting discussion of some elevating or constructive subject. Compliance in this matter is to be ascertained through a personal interview by the bishop at the close of the year.
3. OBSERVANCE OF THE WORD OF WISDOM.
   This principle is complied with when one abstains from the use of alcoholic beverages, tobacco, tea or coffee, in any form. Compliance with this principle is to be ascertained through a personal interview with the bishop at the close of the year.
4. OBSERVE THE RULES OF GOOD HEALTH AND HYGIENE. PRACTICE A BALANCED PHYSICAL FITNESS ROUTINE BEST SUITED FOR YOUR INDIVIDUAL STATE OF HEALTH.
5. A PRIEST OR TEACHER IS TO FILL A MINIMUM OF 36 PRIESTHOOD ASSIGNMENTS.
6. A DEACON IS TO FILL A MINIMUM OF 48 PRIESTHOOD ASSIGNMENTS.
   Only those assignments listed for deacons, teachers and priests in the Aaronic Priesthood Handbook are to be credited as "assignments filled."
7. FULL PAYMENT OF TITHING AND ATTENDANCE AT TITHING SETTLEMENT.
   Anything short of a full tithing does not meet the "Tithing Law" as required by our Father in Heaven. When unusual circumstances prohibit attendance on the designated dates for tithing settlement, it is satisfactory for a person to account to the bishop at another time.
   It is assumed that all boys, with possibly few exceptions, earn money in some amount during the year. Only those without any income whatsoever are exempt from the payment of tithing.
8. [1]A PRIEST IS TO DELIVER AT LEAST TWO PUBLIC ADDRESSES IN CHURCH MEETINGS DURING THE YEAR.
   A teacher or deacon is to deliver at least one public address in a church meeting during the year.

1 A teacher ordained a priest after November 1 may qualify, (1) provided he delivered one public address as a teacher since January 1, (2) provided he delivers at least one address as a priest before December 31. If, while a teacher between January 1, and his ordination as a priest, he did not deliver a public address in a church meeting, he cannot qualify unless he delivers two addresses as a priest before December 31.

"Church meeting" is defined to include quarterly stake conference, priesthood meeting (not quorum meeting),

sacrament meeting, Sunday School (not classes), MIA opening exercise (not classes), or other church meetings where all members of the Church are invited to attend. Small wards will be able to provide many such opportunities for each boy.

It is strongly recommended that each boy filling this assignment be counselled to be original in his address and to avoid reading it. The use of notes is not objectionable, but the reading of addresses defeats, in a very real measure, the development desired. Plagiarism—"to use without due credit the ideas, expressions ... of another"—should be avoided.

The bearing of testimonies; scriptural readings; teaching a class or taking part in class discussions; participation in drama; reading of poetry; participation in instrumental, vocal or choral renditions, are not to be considered as public addresses or as taking the place of public addresses.

9. PARTICIPATION IN A CHURCH WELFARE PROJECT OR QUORUM SERVICE PROJECT.

This goal calls for participation in either a church welfare project or in a quorum service project by each member of the Aaronic Priesthood without exception. There are always opportunities for a young man to perform some service in connection with a ward or stake welfare project or a quorum service project at some time during the year.

10. [2]A PRIEST OR TEACHER IS TO SERVE AS A HOME TEACHER AND VISIT IN THE HOMES OF THE SAINTS AT LEAST EIGHT MONTHS DURING THE YEAR HE IS A PRIEST OR TEACHER; OR HE IS TO ACTIVELY PARTICIPATE IN THE AARONIC PRIESTHOOD MISSIONARY PROGRAMME AS ASSIGNED BY THE BISHOP.

A DEACON IS TO GATHER FAST OFFERINGS AT LEAST EIGHT MONTHS DURING THE YEAR HE IS A DEACON.

While a priest or a teacher may be asked to gather fast offerings, he may receive credit therefore looking to the Certificate of Achievement, except as an "assignment filled,"—He still should serve as a home teacher or participate in the Missionary Programme.

Priests and teachers serving as home teachers and/or in the Aaronic Priesthood Missionary Programme, as specified above, receive credit both for "assignments filled" and the fulfillment of this requirement. Likewise, deacons who gather fast offerings, as specified above, receive credit both for "assignments filled" and the fulfillment of this requirement.

2 Where a deacon is advanced to a teacher during the year, he will qualify if the combined total of the months he gathered fast offerings as a deacon and the months he performed home teaching as a teacher equals at least 65 per cent of the twelve months of the calendar year. He may also qualify through actively participating in the Aaronic Priesthood Missionary Programme.

A priest or a teacher cannot be given more than one credit for home teaching in any given month. A deacon cannot be given more than one credit for gathering fast offerings in any given month. This precluded any "make-up" home teaching or gathering of fast offerings in any way for any reason.

Determining whether a person has been actively participating in the Missionary Programme is left to the judgement of the bishop. It is expected, however, that a boy meeting this goal is actively participating in the programme and has more than a passive interest.

11. A PRIEST IS TO PARTICIPATE AS A SPEAKER IN TWO OR MORE PRIESTS' COTTAGE MEETINGS.

Under the direction of the bishop, priests are to be assigned to conduct and participate in cottage meetings that their responsibilities, as outlined in the Doctrine and Covenants 20:46-47, may be fulfilled. Each priest is to participate, as a speaker, in at least two such cottage meetings a year.

Cottage meetings for priests are to be held separately from any other cottage meetings conducted by any other organization or group.

A teacher having been ordained a priest after November 1 may qualify provided (1) he delivered one public address as a teacher after January 1, (2) he delivers at least one address in a priests' cottage meeting before December 31. If, while a teacher between January 1 and his ordination as a priest, he did not deliver a public address in a church meeting, he cannot qualify unless he delivers two addresses in cottage meetings for priests before December 31.

12. DEACONS.

The first-year deacons are to read the message of Joseph Smith's Testimony from the Pearl of Great Price (Joseph Smith 2) and memorize the following verses and explain the meaning thereof:

Joseph Smith 2:3-21, 28-35; 67-72.

Second-year deacons are to read and study the Pearl of Great Price and memorize the following verses and explain the meaning thereof:

Moses 1:1-8.

Abraham 3:22-28.

13. TEACHERS.

First-year teachers are to read the Book of Mormon and memorize the following verses and explain the meaning thereof:

1 Nephi 3:7.

Alma 32:21.

3 Nephi 11:1-10.

Moroni 10:3-5.

Second-year teachers are to memorize the following from the Doctrine and Covenants and explain the meaning thereof:

Section 88:124.

Section 4.

Section 59:5-15.

Section 88:123-126.

14. PRIESTS.

First-year priests are to memorize the oath and covenant of the Melchizedek Priesthood, Doctrine and Covenants 84:33-44, and explain the meaning thereof.

Second-year priests are to memorize Section 132:7, 15 and 19 of the Doctrine and Covenants and explain the meaning thereof.

Third-year priests are to read sections 1, 20, 76 and 107 of the Doctrine and Covenants and memorize Section 121:34-46 and explain the meaning thereof.

15. BISHOP IS TO INTERVIEW EACH YOUNG MAN TO DETERMINE WORTHINESS TO RECEIVE A CERTIFICATE OF ACHIEVEMENT.

The bishop is to personally interview each Aaronic Priesthood bearer 12 to 21 to determine whether he is worthy to receive a Certificate of Achievement. To be "worthy" requires a young man to be morally clean, honest and of good report:

by President O. PRESTON ROBINSON, British Mission

# Class teachers play key

VERSES 15 and 16 of the 18th Section of the Doctrine and Covenants are probably quoted more frequently by and to missionaries than any other scripture in Holy Writ.

In this inspired revelation given to the Prophet Joseph Smith at the time of the calling of the 12 Apostles, the Lord emphasized the importance of saving souls. He said, "And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of the Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

Saving souls in our Father's Kingdom involves more than teaching the Gospel and baptizing members into the Church. Only those who magnify their callings and who endure to the end, we are repeatedly told, will enjoy the exaltation promised by our Father in Heaven to His righteous children. To qualify for these rich blessings, we must remain steadfast and active in His Church.

Failure to attend Sunday School is one of the focal points of inactivity. Experience indicates that inactivity in the Sunday School is often the beginning of inactivity in the Church. Those who fail to come to Sunday School usually also skip Sacrament Meeting, become inactive in their Priesthood responsibilities, drop out of MIA, Relief Society and the other auxiliaries and, unfortunately, all too often become totally inactive in the Church. This is why it is so important for Ward and Branch Sunday School officers and teachers to be personally concerned about Sunday School attendance.

Until recently, Sunday Schools throughout the Church operated an enlistment programme. Although the personal contacts in this enlistment programme have now been absorbed by the Home Teaching Programme, the records necessary for this important "saving of souls" are still the responsibility of the Sunday School.

As in the past, the Sunday School Class Roll Book should contain the names of all Ward or Branch members in the age classification of the class involved. This role book still provides space on the left hand side for the active members of the class and on the right hand side for the potential members. It is the Sunday School teacher's distinct responsibility to keep close contact with all members of the class who have been attending Sunday School regularly, or who may be absent.

Under the Home Teaching Programme, when one of these members is not present, the Sunday School teacher does not ordinarily report his absence to the Superintendent, but instead, makes personal inquiry at the home to see whether he is ill or is becoming disinterested or is absent for some other reason. If his absence continues, the problem is then referred to the Superintendent and through him to the Bishop's Council and the Home Teacher.

The Sunday School teacher then, plays a key role in Sunday School enlistment work. Unless a deep, personal interest is taken by the teacher in every active and potential Sunday School Class attender, the Home Teaching Programme, in so far as it applies to the Sunday School attendance, cannot work. Sunday School teachers and their class members should all co-operate to do everything possible to make sure that every active and potential member of the class keeps attending Sunday School regularly. This will be done only through genuine, personal concern. It can be done only if complete records are kept of those who should be in attendance and of those who actually attend. It can be done, only if Sunday School teachers and Sunday School students co-operate in making sure that the names of those not in attendance are reported, through the Superintendent, through the Bishopric or the Branch Presidency for consideration in their respective councils. Then, the Home Teachers can contact the families involved and use their influence and persuasion to invite absentees to come back into the class.

Truly, the worth of souls is great in the eyes of the Lord. Our Father in

# enlistment role

Heaven is deeply concerned with the welfare of His children and desires earnestly that his missionaries bring His lambs into the fold. Once in the fold, however, it is doubly important that they remain devotedly and conscientiously active.

Sunday School attendance is the focal point. Let us make sure that all who should be in attendance at Sunday School are in attendance. If we take a keen, personal interest in our brothers and sisters, and truly, are their keepers, we can do much to "save souls" for our Father in Heaven and taste the great joy

## A PRAYER FOR RESEARCH

CONTINUED FROM PAGE 383

so that His sons may participate in the same blessings as we now enjoy as members of His Kingdom.

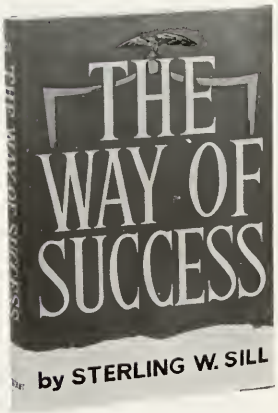
In recent years President David O. McKay has admonished us to be missionary-minded. President McKay made it known to us that we should live our religion. Many people responded enthusiastically to the Church's new missionary plan and introduced the missionaries to friends, neighbours and relatives, with the result that a number of goodly people entered into the waters of baptism.

If we now think of all those people who have lived before the restoration of the Gospel, who are anxiously awaiting for their Eternal progression and the many people who have lived since the restoration of the Church but who for some reason were not permitted to hear of the Gospel, then we should earnestly try to be missionaries to those people and give them an opportunity to hear and accept the Gospel, so that they may return into the presence of our Heavenly Father and partake of this glorious eternal progression. It is you who can open the gates of Heaven for these people and it is your responsibility, as is explained very clearly by the Prophet Joseph Smith, "The greatest individual responsibility in this world that God has laid upon us, is to seek after our dead."

If we will only, humbly try to help our kindred dead, aiding those who have passed on before, if we will honestly try and search the records with intent and a burning desire inside ourselves, then the Lord eventually can only bless us by leading us to the records of his children who once dwelled upon this earth.

Let us be prayerful, as President Woodruff so eloquently stated in his Dedicatory Prayer in the Salt Lake Temple; prayerful in such a way that new avenues indeed may be opened unto us and that we may succeed in laying our hands on records of the past; prayerful that our memories might be clear and with an awareness of the fact that we should not fall into errors in the preparation of our genealogies.


JUST OFF THE PRESS

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THE WONDERFUL WORLD OF MIA

# What are the M.I.A. Standards?

by President and Sister A. RAY CURTIS
South-West British Mission

THE big talk all over the British Isles is the ALL-BRITISH M.I.A. CONFERENCE for 1965. The enthusiasm that was sparked at the leadership training course in Avon Terryll and Kilvrough Manor carried over into the meetings held by leaders at Hyde Park and Manchester in August and September.

President Petersen said that a really new "NEW ERA" was being ushered in with the correlation of activity for the youth of Great Britain. By now, M.I.A. leaders in large wards and small branches are beginning to plan ways and means of getting all their members to participate in activities in preparation for this event in September 1965.

## NOVEMBER'S ACTIVITY

Why not combine your fashion show, which is the recommended activity for November, with a really good dance? Let the spotlight and emphasis be placed on the proper standards of dress for our youth. We speak a lot of the standards of dress, but who knows exactly just what L.D.S. standards of dress are? The purpose of the fashion show is to illustrate a really fun time with appropriate standards of dress for L.D.S. boys and girls.

**What are M.I.A. Standards?**

*President McKay states: "Never*

*before in the history of the Church were there so many insidious influences at work among our people as today. Never before have dangers been so threatening to our youth. There are more threatening influences enticing our boys and girls from paths of duty than there were years ago. Some of our boys and girls think the standards of morality have changed. The standard of morals of the Latter-day Saint boy and girl will never change. Standards of the outside may change, may be lowered, and that influence may penetrate our social organization, but our standards must be maintained. Our boys and girls must know these standards. On whom rests this responsibility? The M.I.A. with its class work and with its activities of music, dance, sports and drama, all tend to make for our young people (and for those who like to stay young) a very complete and desirable way of life."*

One of the worldly problems with young people today is "dress standards." From the earliest times modesty has been a characteristic advocated by our Father in Heaven. All Latter-day Saints should strive for temple marriage and the road to such marriage is marked by modesty and chastity. Disregard for modesty often leads to loss of chastity. Modesty should be taught, lived, and demonstrated. All girls want to be feminine and there is nothing more feminine than a beautiful, simple dress, modestly designed if it be for school, day, or evening wear.

*"Evening gowns can be most beautiful and modest if they clothe the body. But the Lord never did intend that they should be backless or topless. . . . There is no reason why any woman needs to wear a gown because of the worldly style. We can create a style of our own." (Elder Spencer W. Kimball.)*

*"Since the sanctity of the body is so related to the sanctity of sex, why make the body so common? Why expose to the public eye this sacred thing which is the temple of God? I tell you, girls, when you expose your bodies, whether on the dance floor or otherwise, you do yourselves a great injustice and you likewise do your boy friend an injury." (Elder Mark E. Petersen.)*

Another problem our young girls have is "sports attire." We are asked by Church authorities to wear comfortable, attractive clothing—avoiding short shorts, bare midriffs, and clothing manufactured for boys. The advice is to wear "pedal pushers," but these are not obtainable in England so we would advise you to wear a Keep-Fit dress or tennis dress. These can be easily made by ourselves. There are patterns available of these dresses which are loose-fitting and can be made with little cap sleeves and the skirt no more than 8 inches above the knee. If made in cotton poplin material ($2\frac{1}{2}$ yards), these will cost only ten shillings and are attractive and comfortable as well as being modest. With this there is no fear of blouse leaving shorts, thus showing a bare midriff.

As stated, from the earliest times modesty has been a characteristic advocated by our Father in Heaven. This counsel is just as applicable to boys as girls. Boys should not wear extremely tight-fitting trousers and extremist fashions. And, of course, the most attractive or beautiful part of clothing worn by man or woman is Cleanliness — remember "Cleanliness is next to Godliness."

There is an opportunity coming on or about November 10 when our young ladies can parade and comment on Fashion and the Church (Page 163, Laurel Manual). This is a lesson planned for the Laurels, but it would be fun if all the ladies of our Branch or Ward could get together for this.

Please read and discuss often the sections between pages 81 and 84 of the Executive Manual that we may always be mindful of the expectations of our Father in Heaven.

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

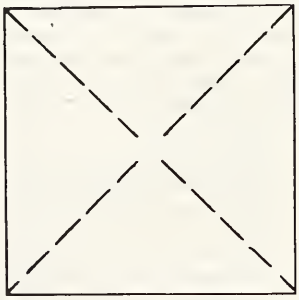
# Something to make and

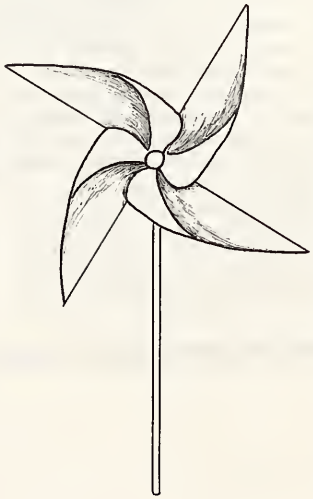
CHILDREN love to take small tokens home from Primary to show what they have done. These take-homes can be something to show, something to tell or something to do. During the coming month let's give our Primary children an opportunity to do all three! Gospel teachings are remembered and enriched if the child takes them with him into his home and uses them during the week. Let's begin with:

## SOMETHING TO SHOW

### A Windmill

Prepare a paper windmill for each child by cutting a six inch square of coloured paper. Draw a line diagonally from corner to corner on this square. Cut on this line from each corner to within one half-inch of the centre of the square. Bring every other corner to the centre to form a windmill. Secure the windmill with a pin through the centre of the paper and into a small stick, pencil, or drinking straw. When you blow on the windmill it should turn readily. (See illustration.)





Use the windmills to teach the song "God's Love," *The Children Sing*, No. 62. Blow on the windmill and ask the children if they could see what made the windmill turn. Tell them that:

"We cannot see the wind, we only hear it sigh."

Have the children sing this line of the song, or say it as a poem if you do not have the music. Sing or say the line again, this time placing your hands over your eyes when you sing "see" and over your ears when you sing "hear."

Then tell the children that the wind does many things besides turning windmills. Ask them to listen and you will tell them one thing that the wind can do. Sing the second line: "It makes the grasses bend whenever it goes by." Bend your body over as though the wind were blowing the grass. Each time you sing a line ask the children to sing it. Teach the second verse:

*"We do not see God's love,*
*But in our hearts we know,*
*He watches over us*
*Wherever we may go."*

Tell the children that just as we cannot see the wind, neither can we see God's love, but we know that it it there. Ask the children to show the windmill to their families and tell them what they learned in Primary about God's love.

## SOMETHING TO TELL

### Talk About Gospel Truths

Occasionally when you call the roll let each child respond by telling whether or not he has talked to his parents about gospel truths taught in Primary. Tell the children the week before you plan to do this. Then children will be stimulated to talk with their parents about Primary. You might prepare a chart and place a star or coloured tick after each child's name who remembered to talk about Primary at home.

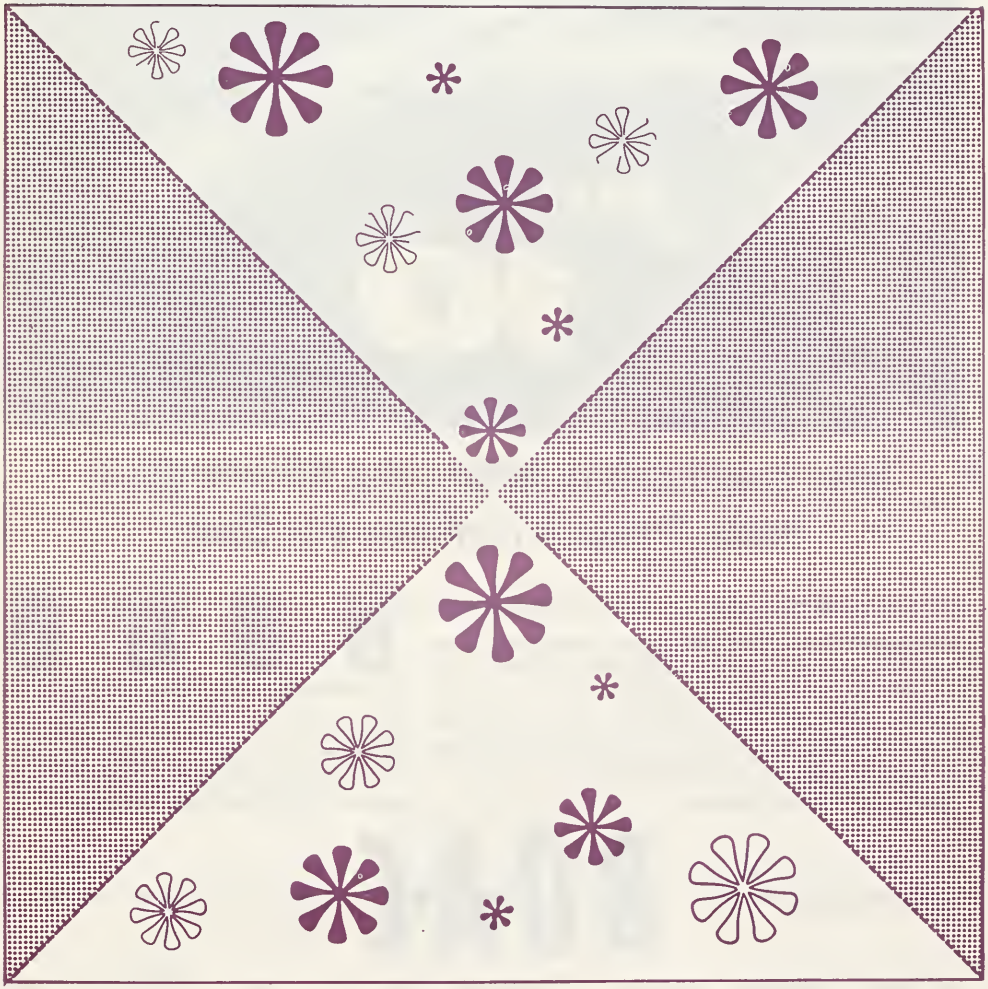
## SOMETHING TO DO

### A Take-Home Christmas Party

There is no lesson planned for the third week in December.

Here is a Christmas party planned for you to use on this Primary day. Parents may be invited to attend. It can be used by the smallest Primary or by large Primaries. The party can

# take home



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be held longer than the regular Primary time if you add additional games and activities to each heading. The Primary president should divide planning, preparation and presentation of the party among her different officers and teachers.

Theme: The Gifts of Christmas.

Opening Song: A Christmas Carol.

Prayer: An older boy.

Greeting: Primary president should express appreciation to parents for allowing the children to attend Primary. She should also give a short Christmas thought.

Programme: This party should be fun, but also reverent. The object is to strengthen the true gifts of Christmas in each of the children's lives. The gifts are Friendship, Food, Fun, Music, Priesthood, Helpfulness, Happiness, and Service. The names of each of these gifts should be written on pieces of paper with one "gift" on each piece, and individually wrapped as Christmas packages. The package containing the "Gift of Service" should be kept by the Primary president, and the other seven gifts placed on a table near the circle of children. The Primary president will explain that in each box there is a Christmas gift. They are:

The Gift of Friendship.
The Gift of Food.
The Gift of Fun.
The Gift of Music.
The Gift of the Priesthood.
The Gift of Helpfulness.
The Gift of Happiness.
The Gift of Service.

She will choose a child to pick out one gift and unwrap it. Whichever gift is unwrapped first everyone will do. Then have another child choose a gift and repeat the procedure.

**The Gift of Friendship:**

Play a Game.

One person will be "it." He will go to someone in the room and say, "I am thinking of my friend. She is wearing———." (He describes someone in the room.) The person whom "it" is addressing must give the name of "it's" friend before "it" can count to ten. If the person fails, they become "it" and the game is repeated.

**The Gift of Food:**

Light Refreshments.

Have sweets, biscuits, or sandwiches ready to pass and serve when this gift is unwrapped. (See Children's Friend magazine for food suggestions.)

**The Gift of Fun:**

A Game.

This is a jigsaw puzzle game. Choose one or two children from each class or have enough envelopes for one for each person. Inside the envelope should be a colourful Christmas card cut into different shapes which each person will put together. The first one finished is the winner.

**The Gift of Music:**

Sing Carols.

Choose two or three different carols to sing.

**The Gift of The Priesthood:**

Priesthood Advisor.

The Priesthood Advisor (or someone assigned to the Primary by the ward/branch) could tell the story of Christmas as found in Luke chapters 1-2 and talk to the Primary about the way the priesthood continues to carry forth Christ's work upon the earth.

**The Gift of Helpfulness:**

Dramatize.

Each child and parent could pantomime or dramatize a way in which he could be helpful to someone else. The others should guess what is being acted out.

**The Gift of Happiness:**

Sing.

Sing "Smiles" No. 80, *The Children Sing*, and/or "Be Happy" No. 94, *The Children Sing*. You may wish to sing other fun or action songs which the children know.

**The Gift of Service:**

President's Message.

The president would bring out the last gift and have it unwrapped and then explain what children can do in their own lives with these gifts, and send the children home with the challenge every day of the Christmas holidays to unwrap and live one of the gifts. One day to be helpful; another day to be happy, be musical, be friendly, honour the Priesthood, give fun to others and by the end of the holiday time they will know the value of giving.

The teachers could make a Christmas card for each child and each page could show a wrapped gift and a notation that inside is *The Gift of Friendship*, etc. The only way that the child could open the gift would be by doing the gift, or by being friendly, etc.

Closing Song: Christmas Carol.

Closing Prayer: A Parent.

Note to Primary workers: This party has been especially prepared to blend with the Christmas lessons and to continue with the assignments the teachers made to their children during the Christmas lessons the previous week.

## Service

When I am tempted to listen to hot, egotistic voices within my own heart; when it seems that love can never win but always loses; when it seems as though humility is ruthlessly trodden down by those who pass over it on their way to their own selfish ambitions; when it seems as though God cannot possibly triumph; when pity and love and mercy and kindness and tenderness are weakness; when it seems as though greatness is only possessed by those who know how to grab, and have the power to snatch at it, no matter what the cost to others — ah, yes, when voices sound in my own heart which say you must play for your own hand, you must think of number one, you must not let yourself be trodden down — when I am thus tempted, my God! may I hear in imagination the tinkling of water, poured into a basin, and see, as in a vision, the Son of God washing the disciples' feet.

Leslie D. Weatherhead

BIBLE STORIES FOR CHILDREN

# Jacob and Joseph reunited

by Sister
EMMA MARR PETERSEN

JACOB was now happier than he had been since he was a young man. He had learned that Joseph was alive, and was the governor of Egypt. Simeon had been released from the Egyptian prison, and Benjamin had returned with his brothers, safe and well.

In gratitude he went to the Lord in prayer. He offered sacrifices to God, thanking him for the many blessings which had come to him. After he had done so, God spoke to Jacob, and said, "I am God. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt and I will surely bring thee back again."

With this promise, Jacob was now ready to depart for Egypt. He gathered together his sons and their wives and children, their cattle, and all their goods, loaded the wagons which Pharaoh had sent them, and began their journey from Canaan to Egypt. It was a distance of about four hundred miles, which was a long way when they had to travel by camel and by wagons pulled by little donkeys.

Judah was chosen to be the guide of the caravan, to lead them to the land of Goshen, which was a part of Egypt. As they approached Goshen, they saw a group coming to meet them. It was Joseph, in his chariot, together with his servants. Both caravans stopped as they met. Joseph went forward, looking for his father. When the two men met, they embraced each other most tenderly, and wept together.

Looking at his beloved son, whom he had thought dead all these years, Jacob said, "Now let me die, since I have seen thy face, because thou art yet alive."

But Jacob was not yet to pass away. More joys awaited him. Joseph took him into the presence of Pharaoh, and the king welcomed him to Egypt. Pharaoh told Jacob he and his family could have the choicest parts of the land, and he invited some of the sons of Jacob to have charge of the king's cattle. Pharaoh was pleased with Jacob. Seeing that he was an old man, the king asked him how old he was. Jacob said that he was 130 years old, but he said that his father had lived longer than that. Jacob, in gratitude to the king, gave Pharaoh a blessing, and then departed to make his new home in Goshen.

Joseph helped them make their homes. He also gave them food until they could raise their own. He told them that when the famine was past and they could again grow their own food, that they must give Pharaoh one-fifth of all they raised, to show their gratitude to him for allowing them to live in Egypt. Later Joseph made it a law in all Egypt that everyone should give Pharaoh one-fifth of all he raised.

The family of Jacob grew and multiplied in the land of Goshen, and were happy. Jacob lived for seventeen years after arriving in Egypt. When he realized that death was near, he called to his side his beloved son Joseph and told him he was about to pass away. He made Joseph promise to take his body back to Canaan to be buried with his forefathers. He did not want to be buried in Egypt.

Jacob then told Joseph that God had appeared to him years before and had given to him the same promise made to Abraham and Isaac and declared that Palestine should yet belong to his children, even though for a time they lived in Egypt. Some day they would return to Canaan, as Palestine was then called, and inherit the land.

Jacob gave a blessing to each of his sons, and to the two sons of Joseph, born to him in Egypt. Their names were Ephraim and Manasseh. These two boys were destined to be great in the eyes of God, and their children were to become leaders of mighty nations in the last days. Manasseh and Ephraim are the forefathers of most of the Saints of God in these last days. They were also the forefathers of Lehi and his family, who came to America as related in the Book of Mormon, and became the Nephites and Lamanites.

Jacob died in the land of Egypt, after giving blessings and commandments to his sons. Egypt went into mourning for him, to show their respect for Joseph, who had saved them in the famine. Keeping his promise to Jacob, Joseph took the body of his father back to his homeland in Canaan, and there buried him in a cave which Abraham had bought for a burying place.

Joseph lived to be 110 years old. Before he died, he promised his family that all the descendants of Jacob would sometime be gathered out of Egypt and returned to their homeland in Canaan.

Glasgow Stake MIA members at their semi-annual camp, which was held this year on the banks of Loch Lomond. Highlight of the camp was a Sacrament meeting, which was conducted right on the water's edge. This picture shows the campers in a happy mood at mealtime - Bishop Herbertson acted as cook for the week-end.

## 1965 YOUTH CONVENTION

PLANS are already far advanced for the All-British MIA Youth Conference, to be held in September next year. This is planned to be the British equivalent of the MIA June Conference held every year in Salt Lake City, and it is hoped that more than 4,000 young people will be participating in the Conference.

Under the direction of President A. Ray Curtis, president of the South-West British Mission, and William Bates, president of the Manchester Stake, a full schedule of activities has already been planned.

The Conference will last over a week-end, with the groups of young people arriving from all over the country early on the Saturday morning. The morning programme will be taken up with a Leadership Meeting, and displays of manuals and equipment for MIA workers.

After lunch on the Saturday, the major activities of the conference will be held. For the first two hours the young people will be competing in a sports and swimming gala, with music presentations in one of the conference halls. These events will be followed by the drama productions and dance demonstrations. In the

Left: Three generations of the Styne family, all active members of the Church in the Burton-on Trent branch, Central British Mission. Left to right, they are Sister Margaret Styne, Sister Clara Silcock and Sister Ruth Styne. As well as being active in their branch, these three ladies are also well-known in the Mission as a fine singing trio.

Below: Members of the Oldham Ward Relief Society, which recently won first prize in the Manchester Stake "Friendship" Fashion Show. The Show was the result of a move by the Stake R.S. President, Sister Maureen Hoyle, who, with her counsellors, felt that there was a need for more of the sisters to learn basic sewing. Presented at the show at the Stockport Chapel were the dresses made during the Summer Dressmaking Course. Each sister was invited to bring at least one friend, and 73 sisters acted as models in the show.

evening will be held the talent show, followed by the dance festival and Grand Ball.

Sunday morning's activities will begin at sunrise with the speech festival, followed by a testimony meeting.

The main event on Sunday, however, will be the General Session of Conference, when General Authorities will speak and youth groups from each area of the country will also participate.

For the Conference planning, the country has been divided into five Zones, in which each Ward and Branch will first compete on a local basis, then in Stake and District competitions and finally in inter-mission contests. The winners of these finals will become the Zonal representatives at the Convention.

Great care has been taken to make sure that all of the events are well within the prescribed MIA standards, and this is especially the case in the four "arts" sections—dance, drama, speech and music.

On the sports field, the competitors will be divided into three age groups —14 to 15, 16 to 17, and 18 and over. Apart from the normal field and track events, there will, of course, be basketball, table tennis and five-a-side football matches. The swimming gala will include free-style, back-stroke, breast-stroke and medley relays.

There will be no final competition in the dance festival, but couples will be selected from each stake to combine with others from their zones to form exhibition teams of approximately 200 young people—making a total of more than 1,000 dancers taking part in the festival.

Each zone has been assigned one of the ages from the title of festival, "Dance throughout the Ages"—thus

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Zone 1 will present folk dancing, Zone 2, Olde Tyme Dancing, etc.

In addition to the special exhibition dances from each zone, there will be a Grand Ball in the evening, and in preparation for this all Ward and Branch MIAs have been asked to rehearse several modern dance steps. This will take care of all youth who are at present unable to dance and ensure their participation in the Ball. The steps suggested are the Quickstep, two Square Dances, the Waltz, Chachacha and the Swing.

Among the general instructions in the drama plans is the one that "scripts may be written." This presents an exciting thought that during the drama presentation there could be one or two brand new plays written, produced and directed by LDS youth.

Again the basis of the drama schedule is first, the inter-ward/branch competition leading finally to the inter-stake/mission contest.

The subjects chosen for the speech festivals are "Life is for Joy" for the 12 to 16-year-olds, and "Pathways to Happiness" for those between 16 and 29. Working through the same system of competitions, the two top speakers from each zone will compete at the convention.

Similar arrangements have been made for the music presentations. This section has been divided into two basic groups—vocal and instrumental. The vocal group is subdivided into Ward or Branch choruses, quartets and duets; the instrumental section is also divided into soloist, groups and family groups (this last being a mixture of instruments and voices).

These then are basically the arrangements for the All-British MIA Youth Conference 1965. If each Ward and Branch, Stake and Mission is now in the process of preparing their members for it, the Conference promises to be one of the great events in the Church in Great Britain.

### IRISH MISSION

One hundred and fifty officers and teachers attended the Irish Mission's annual MIA seminar at the Holywood Road chapel. Mountpottinger Branch presented the theme presentation and Stranmillis branch gave a skit showing the right and wrong way of holding the opening exercises. Brother Samuel Douglas and Sister Elizabeth Gamble demonstrated the minuet (the dance to be performed in the dance festival) and volunteers joined them for some initial instruction. Departmental workshops were held for the second half of the evening under the direction of the MIA Mission Board. President Stephen R. Covey expressed his delight at the response to his call for more adult leadership in this auxiliary and inspired everyone to greater efforts in their work for the youth.

* *

Rosetta branch held an original fete recently with a piratical theme. The booths were constructed from boughs of greenery and tended by sea island maidens. A popular money raiser had "Long John Owens" (the Branch President)

Sheila Thompson — who emigrated to America six years ago after serving a full-time mission in the London and Norwich Districts of the old British Mission — pictured after her marriage to Russell Zimmerman in the Salt Lake Temple. The bride is the daughter of Mr. and Mrs. John Thompson, of Aberdeen, Scotland.

A Section of the Oldham Ward Choir, which performed at the recent Manchester Stake Conference.

standing up to a barrage of water-filled balloons. When he went to dry off, other priesthood members "volunteered" to replace him. The entrance to Davy Jones' locker was through the gaping jaws of a mammoth whale wherein hungry visitors kept the kitchen mermaids busy.

#### LONDON STAKE

Hyde Park Chapel in London was the venue recently of an exhibition of British Map Making. The exhibition was a part of the 20th International Geographical Congress, and the Cultural Hall at Hyde Park was used for the display. About 2,000 people visited the exhibition, and, incidentally, saw a great deal of the Chapel as well.

Bishop Frank Patterson, of the Hyde Park Ward, London Stake, was invited to attend the opening of the Congress, at which Queen Elizabeth—who was accompanied by Prince Phillip—spoke.

#### SOUTH-WEST BRITISH

Barton Hall, near Torquay, on the beautiful south coast of England was the scene of the annual MIA Youth Conference of the Southwest British Mission. Four hundred and ten young people and leaders convened for a three-day gala of sports, drama, speech, dance, and spiritual feasting.

President Stephen R. Covey, of the Irish Mission, was the featured guest speaker who inspired all who were present with his dynamic appeal for all to listen to a proper voice—one which would be prompted by the Spirit and be lead into righteousness.

President and Sister Curtis of the Southwest British Mission presided at the conference, which was under the direction of the Y.W.M.I.A. and Y.M.M.I.A. leaders, Bernice and Brian West and their mission board.

More than 300 awards were presented, among which were 48 participants in the speech contest alone. The MIA standards were strictly maintained and a beautiful and warm spirit penetrated the entire holiday area. Already plans are being made for the 1965 mission youth conference and also for the All-British MIA Convention to be held next September.

* *

#### DEATH

It is with sadness that we report the death of Sister Jean Mary Coates, a 20-year-old member of the Scarborough Branch, North-East British Mission. She will be greatly missed in the branch Junior Sunday School, in the local missionary field and on the building site.

# Jesus IS the Christ

Testified
President Tanner

FROM PAGE 376

In the Book of Mormon also we have the testimony that Christ appeared to the multitude on the American Continent following his crucifixion, and the multitude heard a voice which said unto them:

*Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name — hear ye him . . .*

*. . . and behold, they saw a Man desecending out of heaven ; and he was clothed in a white robe ; and he came down and stood in the midst of them ; . . .*

*And it came to pass that he stretched forth his hand and spake unto the people, saying:*

*Behold, I am Jesus Christ, whom the' prophets testified shall come into the world.* (*3 Nephi 11:7-11.*)

And he invited them to come forth and thrust their hands into his side and to feel the prints of the nails in his hands and feet. (See 3 Nephi 11:5-10.)

All of these testimonies to which I have referred were made by men of integrity who had no reason to lie or deceive or mislead in any way, but who continued to testify that they had seen Jesus Christ before, at the time of, and following his crucifixion and resurrection. These testimonies then are of the resurrected Lord, not Jesus, the teacher, nor Jesus of Nazareth, but Jesus the Lord, the Redeemer of mankind.

Why do men doubt the truthfulness of these irrefutable testimonies of these great men, and deprive themselves and families of the guidance of his spirit? I urge those who have any doubt to do as Moroni admonishes us to do, that is

*"Ask God, the Eternal Father, in the name of Christ, if these things are not true ; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."* (*Moroni 10:4.*)

One of the most outstanding testimonies of all time regarding the divinity of Jesus Christ is that borne by that young boy, Joseph Smith, in our dispensation just over a century ago, when he, only 14 years of age, went into the grove alone to ask God in all humility which Church he should join. From his own written record we read the experience of this young man:

*. . . I kneeled down and began to offer up the desire of my heart to God . . . I saw a pillar of light exactly over my head, above the brightness of the sun, . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — This is my Beloved Son. Hear Him! . . .*

*I asked the Personages who stood above me in the light, which of all the sects was right — and which I should join.*

*I was answered that I must join none of them, for they were all wrong.* (*Joseph Smith 2:15-19.*)

As he left that grove he knew as he knew he lived that God and Jesus Christ live and that in answer to his prayer they had appeared and spoken to him. As he told ministers and others of his experience and the vision that he had seen, though he was an obscure boy of only 14 years of age, he was persecuted by the great ones of the most popular sects of the day, and ridiculed and tormented. In spite of all this persecution he continued to bear this testimony: That he had seen a vision ; that God knew he had seen it and that he could not deny it.

Another vision to which I should like to refer is that given to Joseph Smith, the Prophet, and Sidney Rigdon, over a year after the Church was organized, which bears further witness that Jesus is the Christ, in these words:

*Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour.*

*By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God— . . .*

*And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!*

*For we saw Him, even on the right hand of God ; and we heard the voice bearing record that he is the Only Begotten of the Father—*

*That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.*

(*D. & C. 76:1, 12, 22-24.*)

And to you young people today I should like to bear my own personal testimony that, by the power of the Holy Ghost, I know as I know I live that God lives, that Jesus is the Christ, the Redeemer of the world ; that he came and dwelt among men ; that he willingly gave his life for you and me ; that he was literally resurrected ; that he and God, the Eternal Father, did actually appear to Joseph Smith in answer to his prayer.

If people throughout the world would accept Jesus Christ as the Son of God and keep his commandments there would be no more war but peace and good will in the world, and we would be assured of immortality and eternal life.

I further bear testimony that David O. McKay is a Prophet of God, as were the Prophets who preceded him, and that he is led and directed by the Lord himself.

It is our responsibility as members of the Church of Jesus Christ of Latter-day Saints who have this testimony to bear it to the world, and to keep the commandments of God so that we might all enjoy eternal life, which is God's greatest gift to man. May God bless us all to this end, I humbly pray in the name of Jesus Christ. Amen.

Elder Harold B. Lee introduces

# The Family Home Evening

FROM PAGE 378

*the children of men, both as well for the dead as for the living.*

(*D. & C. 128:11.*)

To provide an effective relationship with the priesthood, the high priests group leader in each ward has been designated as an adviser to the Genealogical work. While all quorums have responsibility in Genealogical work the leadership and co-ordination in the ward rests with the bishop and the high priests group leader. Melchizedek Priesthood quorums are right now engaged in studying in their Melchizedek Priesthood quorum classes their place in the genealogical programme.

Moving now to a correlated curriculum and the activities of the Priesthood quorums: the fundamentals of this programme, as I have told you, have already been predetermined — what will be taught, subjects taught from three years old up to the oldest adult, and the general plan has already been approved. Our committees are now working on a fully co-ordinated programme to the First Presidency. We are hopeful that this will be accomplished within the next year or so.

In all of these studies we have never had absent from our minds the responsibilities the Lord has placed upon the parents in the home in the teaching of our children. And then you will recall what the Lord said:

*And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.*

*For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.*

*And their children shall be baptized for the remission of their sons when eight years old, and receive the laying on the hands.*

*And they shall also teach their children to pray, and to walk uprightly before the Lord.*

*And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.*

*And the inhabitants of Zion also shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord.*

(*D. & C. 68:25-30.*)

The instructions to which I have made reference and about which President McKay spoke, were given about fifty years ago now. I read from a letter sent out to the Church in 1915 over the signature of President Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose. But I suppose it is something like Mark Twain said about the weather, "we talk a lot about the weather but we don't seem to do anything about it." Now we have talked a lot about family home evenings, and this is the announcement which was made, and after I have given you this I will make a few comments and then outline the programme by which we are now to give strength to the teaching of the family by the parents, in the home. This is a quote from the letter:

*We advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home, and teach them the word of the Lord ... This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, Scripture reading, family topics, and specific instructions on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation.*

Then to those who would put this family home hour or evening into practice the Presidency made this promise:

*If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them.*

Our Sunday School organization has been helping to emphasize this important responsibility by articles in the Instructor and by a programme which they have entitled, "Gospel Living in the Home."

Our Primary organization has had what they have called a Primary Home Partnership, by which the lessons taught in Primary are carried into the home, hopefullly to become a part of the family Home Evening.

President Joseph F. Smith, in commenting about the responsibility of parents in teaching their children, said this:

*Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the gospel of Christ, as revealed and taught to the Latter-day Saints.* (*Joseph F. Smith, Gospel Doctrine, p. 302.*)

This next year will see some definite steps taken to strengthen the hands

of the parents in carrying out these great God-given admonitions in placing stress upon the teaching of the gospel in the home. The first step that will be taken will be to give to every parent a set of lessons, one for each week throughout the coming year for them to teach the gospel to their family in the home. As we have talked about the frequency of this, we are not sure whether one for every week, or three for a month, or two for a month, or one a month may be the desirable, but we call your attention to this. I have studied the proposed lessons which we are going to have studied by the priesthood quorums on the subject of what the father's responsibility is in teaching the gospel in the home. The Relief Society will teach a similar lesson once a month in the Relief Society for the mothers. As I read these proposed lessons, the more of these weekly home lessons we can have taught in the home the better we will be able to correlate with the priesthood instruction and the Relief Society lessons.

Now there will be, we suppose, some optional activity, and it is contemplated that every Church periodical, and we are asking our auxiliary heads to publish month by month next year suggestions for suitable activities for each age group represented—the Primary for little children, the MIA for teenage children, the Sunday School for both old and young, Relief Society for mothers primarily. The time has now come when the General Authorities have decided to correlate and co-ordinate all these efforts under the direction of the priesthood, and we announce then, a new programme designed to assist the parents in the teaching of the gospel in the home. This programme, "Teaching and Living the Gospel in the Home," is to inaugurated throughout the Church in January 1965. As an example, the first four lessons for Primary children are as follows:

I AM A CHILD OF MY HEAVENLY FATHER.

I AM A CHILD OF MY HEAVENLY FATHER WITH SPECIAL GIFTS FROM HIM.

I AM A CHILD OF MY HEAVENLY FATHER — HIS HEIR.

AS A CHILD OF MY HEAVENLY FATHER I HAVE THE RIGHT TO PRAY TO HIM.

The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder in the Church to become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home. As an example

THE FAMILY AND THE PATRIARCHAL ORDER.

PROVIDING OPPORTUNITIES AND A PROPER ENVIRONMENT FOR THE SPIRIT CHILDREN OF OUR HEAVENLY FATHER TO COME TO THIS EARTH.

TEACHING THE GOSPEL OF JESUS CHRIST TO CHILDREN.

A BASIC UNIT OF SOCIETY.

MAKING SATISFACTORY ADJUSTMENTS IN MARRIAGE.

I came across one of the lessons which is prepared for the Relief Society where they will teach mothers what their role is in teaching the Gospel in the home and found this rather interesting observation.

How often in past years have we heard a Latter-day Saint mother say, "I wish my husband could have heard the discussion today. Had he done so I am sure he would feel differently about a particular problem we have in our home." It is a realistic observation that with widely divergent points of view the efforts of one parent often may nullify the efforts of the other parent, sometimes with great detriment to the persons involved and to the problems which need to be resolved. As an example, the first two Relief Society lessons are entitled 1st, "Introduction for Teaching the Gospel in the Home," 2, "The Eternal Family."

Simultaneously fathers and mothers will be taught and the Home Teachers in their visits to the homes of members in December 1964 will explain the new programme and will present the parents with this family Home Evening Manual. Additional instructions and suggestions will be given to the Home Teachers during 1965 so that they can be of some assistance to the parents in strengthening home relationships.

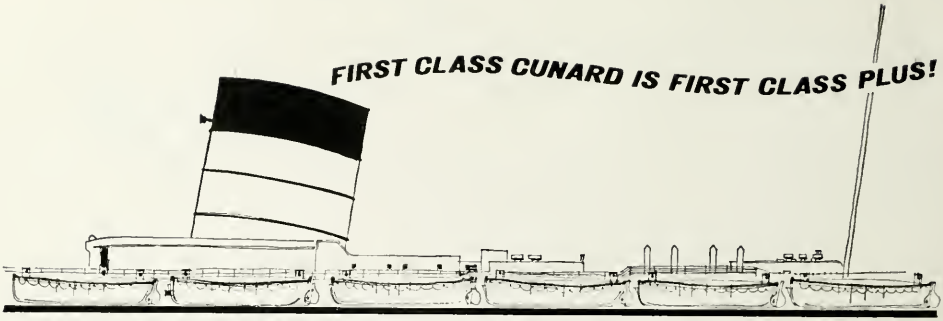
Now, in order to introduce this programme, it is proposed that at one of the first priesthood meetings that can be held after this General Conference, that there be a programme carried out to introduce to the priesthood in each stake in the Church the Family Home Evening Programme, and we have now a proposed programme which will be sent to you to give you suggestions as to what that programme might consist of.

In introducing the programme in each ward, we have prepared a filmstrip on the Family Home Evening Programme which may be available to every ward or every stake in the Church, and through the stake to every ward in the Church. The major objectives of the filmstrip will be to explain the Family Home Evening Programme, to interest and motivate the parents in implementing the programme, and to demonstrate to the parents methods by which they can carry out the programme in their own families, and so on.

These lessons can be so adapted and suggestions will be made in order to suit every age child in the home.

We propose to give out to the Church now, these plans by which we ask you as stake leaders to be prepared to announce in your stakes as soon as you can after this conference. We will give you materials to help to train your ward people and Home Teachers in order that we might get off at the beginning of the year in this great project of the Lord, that for fifty years has been urged and now is to be strengthened by a set of planned lessons for the parents in the home, actually outlined for the parents to teach their children and to carry out appropriate activities to aid in the strengthening of the home.

I say to you Latter-day Saints, mothers and fathers, you children, if you will rise to the responsibility of teaching your children in the home, priesthood quorums preparing the fathers, the Relief Society the mothers, the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."

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